THE LECTURE SEASON.

Miss Bacon's Historical Lecture Wednesday morning. Miss Bacon delivered another turn at the Stuyverant Institute, on Oriental History She communeed her discourse by expressing the pleasure she felt at seeing so many ladies there present as it was an implied compliment to her, and a proof of the interest they take in the subject of history, notwithstanding the they take in the subject of history, notwithstanting the severity of the weather and the inconvenience which had been experienced at the last lecture. After a few further observations to the same effect, she commenced the sections by saying that the next lesson of this course would complete the first term. To that division must be assigned the period of oriental antiquities. The tast three hundred years of that period still remained to be considered. free period when a new power began to appear in the west, and when the great boundary division which had existed from time immemorial, began to be invaded. The boundary lines of nations began to waver and disappear. This most extraordinary phenomenous in history now arrests the attention. It is one beyond our powers of conrests the attention. It is one beyond our powers of conception, and must have presented a wonderful aspect to those that witnessed it. What is the source of this chaoge? For ages the old States had maintained their satiguity. What new force is this which makes it appearance in history, and destroys the foundations of so many centuries? It is some new, unaccountable administration which destroyed nations that had existed from time innumerical. Suddenly some new people appear. The mountains have poured down into the laxurious civilized States of soothwestern Asia. The new scople possessed national expacitions that had yet to be developed. This period still remains in obsentity, and therefore much is left to inference. We are obliged to reason from the few facts which are known, is the unknown which they imply. We suppose, thea, this new Assayrian empire, which has left the monuments which of the new harder than any other known in ancient history—was the work of the new races who began to appear in history. At first sight it would appear that this new race, coming sown from the mountains, having no civilization of their cannot be the world. This mode for its obset the cloudiation of their cannot have empire. The twe of this Criental history which Miss Bacon has taken, has been presented it successive lessons, and has had for its obset, the cloudiation of those great movements which affect all the history of the world. This mode of instruction, however, Miss Bacon observed, had the disadvantage of losing the continuity. If the whole subject could be presented at one view and hing it all together as a painter does the effect would far transcend anything that an artist could produce. It is a great effort of memory in this case to bring together all the parts in harmony unity and beauty. Bitherto the subjects presented have been numeaning, because the relations of the whole cannot be at once despitived. If the union could be strictly preserved the principle evolved could be at once seen. To secure some little of that ception, and must have presented a wonderful aspect to those that witnessed it. What is the source of this of transporting from the interior of Asia the products of that rich region. Rabpion was the great depot for this train with the interior of Asia. Its attnation on the Eu-phrates accounts for the fact. Again, we find numerous cities dotting the gradien co-au—that portion at least which is distinguished by extreme feetility. Such were the effects of commerce. The cooch forms the great age in Orlenial antiquity. At this period the issuedies homelies, were formly catabilized. The land the which is distinguished by extreme fertility. Such were the effects of commerce. The couch forms the great age in Ordenial antiquity. At this period the issuedies themselves were thouly extablished. The land they had claimed as their even, and formed a powerful nation, though divided. Yet terrible exits were afflicting the had, as is vivility expleted in the writings of the Proplets, who amounced the downfall of this state of things. We see the coming of the crued conquerous who carried among the crued conquerous who carried among the civilens States was terrible. No formerstions seemed capable of offering a successful resistance. Samaria was destroyed, and the poorde were taken off bodily. Becausalom, the even was saired in the green. But there were men in that city who knew that though the wave had been slouped for a time, the danger was not over, and suspected that another people would carry out what the Assyrtans had so bindly begin. One prophets are the time when Ninevah Itself until the distributions of the period. After a few green's countries of the period. After a few general remarks on the nuder-food, if taken awar from the great political movements of the period. After a few general remarks on the Node of Prophecies, alice laken even be unpartance of these deciments.

The Residence of the Course was delivered on Toesday evening, at their rooms. Stayves and institute, by Professor Taylor Lewis, LL. D. The lecture was well attended by a very respectable audience. The lecturer, on being introducd to the audience, said that his subject-"The Six Days of Creation"-was fecture. There was no subject of more importance to young men than test upon which he intended to becture. The subject was one to which he had paid great attention, and to him had been the source of great satisfaction. The Bible was the boile to: books, and man's only resort. With the utmost care, he would therefore, becture on portions of that book, for the Word of God shall stand forever. The Scriptures were not given to teach us. They were solely intended to cultivate morality and religion. What does the Bible send to teach us? Just what it does teach us, is the simple answer. It would be better for a man to look up his Eible than to believe that he was forced to read it. He then went on to say that he would have occasion the then went in a system were often, and that its literal meaning was appearance. He meant to say literal meaning, who appearance. He means to key that all human speech was more or less phenomena. They could not kelk exthout having operation to use some figure of phenomena. Every sentence that they uttered could need manges of each word. The most philosophic language contains as much phenomena as that most commonly used. The philosophical in the philosophic language contains as much phenomena as that most commonly used. most philosophic language contains as much phenomena as that must commonly used. The philosopher scoffs at the language used by Joshua, commanding the sur and moon to stand, while, at the same time, he is using worse language while expressing himself. He than alloaded, in cloquent terms, to the phenomena expressed in the language of the Bible. Adam and Eve while in the Garden of Eden, heard the Lord waiking in the cool of the day. The Hebrew translation of this is, that Adam and Eveheard the glory of Cod. that is, they heard his timuler in the cool of the day. What a glorious concention was that; before his voice they show with first, and ever since mortals were frightened at his voice. heard the glory of Cod. that is, they heard his highder in the cool of the day. What a glorious concention was that, before his wate they she a with fear,
and ever since mortals were frightened at his voice
when he spoke by that agent. The libble ever appeared to him as supernatural, and had not that
"legending" tene which some people may hang he it
had. They should dissinguish the difference between
the invaluable facts of that book, and the manner in
which they were revealed; and why had God's eterval facts been revealed; and why had God's eterval facts been revealed; and why had God's eterval facts been revealed; and the carth. "The great
fact expressed by this verse was, that heaven and
earth came not of crance, but from the wisdom of
God. This account in Genesis, is addressed to our
senses; it is a metaphysical truth—that of forming
the world out of notaing. In the various European
languages this verse is trans-lated differently. In
some languages the word "created." in that verse,
was to "increase," in others, it was to "cut," and in
others to "clear." He did not agree with those who
out off the connection between that verse and those
that followed it. It should be taken as an infroductory one to the rest. He then went on saying, "and
the earth was without form or void. It clearly implies that the earth, up to that time, was without form
or void. It was all confusion and emptiness, or,
as Luther terms it, waste and emptiness, from
as Husde terms it, waste and emptiness. It may
have been an old world, or may be it was then for the
first time in a state of creation. In the beginning,
says Hesiod, all was confusion—carth, water, and
fire, were all mingled together, and were not yet
separated. "And darkness was on the face of the
deep;" but, as Job saith, the spirit of the Lord
moved the heavens. The nhenomenal language used
in that portion of the verse was very remarkable.
He then went on to the fifth verse. "And God called
the light day, and the darkness He called night, and
the evening and no proof; God said let there be light, and light it was the first bern light. God was invisible, because of his transcendent brightness. It was a great argument whether that day was a day of twenty-four hours or not, until the sun and moon were made, which was not until the fourth day. There was no means of we pure the time, for it was those bodies which regal to a the time, seasons, and light. Were they to a was a that the first day was a since of unconstant of the time seasons and light.

cy certainly could not call it . formation of the sun and n ton

ly bodies. His hearers could not bet see that each transition was less distinct than that which followed it. In the next verse appeared the great difficulty, and the only stumbling block in the Mossio Scripture: "And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters." They might suppose that Mosses had used the word firmament for conceptional purposes, for before that period the earth had no atmosphere. Mosses described it in the only way in which the could do so. The blue sky—without which the world would be as dark as Erebus—is the Hebrew meaning for the word firmament. Facts are all phenomenas or conception, truths which the eye cannot see or the mind of man cannot reveal. With these remarks, be said, it would not be unadvisable to mention the phenomena expressed in the second period. The Bible endorses no scientific theory, for should it, it would soon be accountable for doing so. We talk of atmospheres, but what it means is a ball of air. Had Cod waited until science had attained its height, the translations of the word Genesis would never have taken place. And God said let there be light, so as to divide the night from the day, and the lesser one to rule the night. The sun may in bulk be larger than the earth, but not so valuable. The earth may be the smallest, yet the most condensed, and that is the reason why it is peopled. Jupiter is, perhaps, nothing but a sheet of water, and Salum, as the philosophers tell us, is as light as a cork. Therefore the earth may be the only one of those celestial bodies which is fit for habitation. The fact of the matter is, that the astronomers know nothing about the heavenly bodies. As Job says, "we know nothing:" He made them to rule the earth—that dispensation is wenderful. The Lord saith that when they should case to rule, then should the children of Israel be cut off. He then alluded to the length of the first day, and said it was difficult for them to tell what estimate of time the day occupied. Why was not th reasons for not doing so we do not know. The Scrip-ture teaches us, above all things to be reverent; they should think no more of questioning God about his great work than of sending an infant to Newton, while deeply engaged at his great studies, to poke his elbow and ask him what his telescope was made for. He concluded by saying that he would continue his lecture the next evening at the same place.

The second lecture on this subject was delivered Wednesday evening, before the N. Y. Young Men's Christian Association, in their rooms in the Stuyvesant Institute. The attendance was far from numerous. The lecturer commenced by reminding his auditory that he had said, on last evening, that long before geology was dreamt of, the idea of the indefinite days of the creation was entertained by the early Christian fathers, particularly by Anselm and St. Augustine. As in all the other periods of creation, vegetation had a period when it was created and commenced to be. The earth itself could never had produced it but it must have bud its origin in direct creation. We have the direct evidence of the Bible as to vegetation being a special creation: "God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth." There is no untruth in the supernatural declarations of the Bible; but here the language only applies to natural laws, and has the appearance of natural process; and to conceive the idea that all these causalities were compressed into one solar period, would be unnatural as well as supernatural. The second mention of the creation appears to be a summary or recapitulation of the first. This was the genesis of the first production of vegetables; and then the seed continues in existence till God stops the process, either by direct interposition, or by permitting the exhaustion of its power. There is a similar language held respecting the animal creation. It was the lecturer's design in this course, he said, to follow the Bible, and let geology go to the winds. It is considered that all species of animals were created/each in itself. Nature, in her largest sense, never could have originated or developed vegetable life. There is a change in the language of the Bible when it says that God created the whates. This indicates that the animalia were a special creation. All the light we shall ever have in respect to the origin of things, is from the sacred Scripture, and if we forsake that we are in total darkness. Without light coming from above, the ignorant Esquimaux is as enlightened on this subject as La Place or any other philosopher. We are expressly told that man received his creation in a peculiar manner: 'In His own image, male and female created He them.' We are told also that man's soul, or immaterial part, came from the inbreathing of the Almighty. Thus man became a living soul; but as far as this word in the original ifebrew is concerned, we can predict no superiority in man to the lower form course, he said to follow the Bible, and let geology we can predict no superiority in man to the lower and mals. The animals of these, however, was from the certh, and through the earth, by the general vivilication of mature. Solomon says the animal has no divine inbreathing to separate if from nature, but the spirit of man returns to Him who made it, and to make his new existence decided by the start. spirit of man returns to Him who made it, and to have his new existence decided by the deeds done in the fiesh. Let us suppose that Solomon or the son of Sirac wished to have presented this history of creation, what better description could be have given of it, thun that of the 4th of Proverbs, setting out the stien, what better description could be have given of it, than that of the sib of Proverbs, setting out the influence of windoms. "I was set up from excrlasting—from the beginning, as even the earth was. Before the mourtains were settled—before the hills, was I brought forth, while as yet he had not made the earth or the fields, nor the highest part of the dust of the world." The surved writer could have used no other world for period than "day." It is said, however, he might have invanted a more philosophical language; but that could not have made any distinction, as the roots of the language must have remained the same. The most plansible objection to the idea of the indefinite per, d is the mention made of the seventh day, or Sabbath. The human race consensed its being with the Sabbath of the world. The objection is, that if the seventh day had been a natural solar day, so must all the others have been, and the latter must have been so, since it is the foundation of the weekly Sabbath. There was a failbey, however, in the latter pertion of the proposition. We had not been told that the rost, or Sabbath, of the Lord had yet caused; and if this is so, we may turn round and say that the seventh seriod is still in existence. Such a representation of the greater by the less is frequently resorted to in the Scriptur's, and is lastanced by the ascanding scale of the Jewish Sabbath, the seventh day, the seventh year, the seventh septeminary, and the great jubilee. An old German commentum raised a question as to why she morning and coming of the seventh day had not been mentioned. faior raised a question as to why the morning and evening of the seventh day had not been mentioned, and he considers that though in one sense a solar day, yet is another it is a Sabbath which is not yet finishyet is another tile a Sabbath which is not yet finished. Even the morning of the seventh day has not yet arrived and what the morning is we must learn from the Scriptures, or not at all. There is to be the morning of resurrection, which may be on this very planet. This account of the seventh day is in accordance with the general tenor of the Scriptures. It is of the atmost importance to find out the impression which had been made on the minds of the ancient posts, themselves. There was a notion of pliving origin more or less distinct, but still the universe was recombined a generation, a growth. This philosophy in more or less distinct, but still the universe was subsidered a generation—a growth. This philosophy were adocted the carrier fathers. The Hebrew phisophy was we consider that state before the creation as supernatural, and all after that as natural, twas this also, which formed the leading idea of the Old Testament. We see the ancient idea carried out, by the name given to the first book of the September Course. the Old Testament. We see the ancient idea carried out, by the name given to the first book of the Septangiet Geress, which means nature, or growth. The Hebrevs were not shocked with the word. And why should they be, since in the very first book there is a word againgous to it as in the second verse of this nock occurs the wind. These are the generations of the beavens and of the earth.' The Hebrevs poots did not conceive this word at all improper, but rather as very appropriate. Moses had said. Before the mountains were born.' Generation or both was indeed very commonly used throughout the Seriptures, and its radical meaning was always understood, Generation is nature, and yet not nature simply, but the Divine power working through nature. The passage is Proverts respecting the going forth of wisdom, as important in many respects. The ancients considered the wisdom that described as identical with the logo, or word; and St. Pail seemed to have looked upon it in the same light. The first of General seemed to have been vivilly in the mind of the writer of the Proverbs. He raigns, perhaps, have expressed him. to have been vivilly in the mind of the writer of the Proverbs. He might, perhaps, have expressed himself in a simple composition, but had chosen to avail himself of subline metaphors, in which we are expressed to subline metaphors, in which we are exprised away back to the nate-Adamic state, and back, back, back, back, ontil the time when wisdom was above in the aniverse with God-before the mountains, and when there were no chaoses, and when God bad not made the earth, or the dust of which it was formed. The common translation of the Bible, in this picture, is not very well rendered. The lecturer explained the true meaning of the Hebrew words which be considered badly translated, and gave his earn version of the passage of the Proverbs referred which be coloured bandy transated, and gave his own version of the passage of the Provide referred to. The word rendered dust is identical with that used by traders philosophers to a grees the nebular orthogole. There is granden in the thought of the render expresse of power which this history of the creation presents but it is not this idea which reigns to it. It is entirely that of actionity. Can it be the creation presents, but it is not this idea which reigns in it. It is entirely that of notionally. Can it be that the writer really had a view which confined these expanding antiquities to the space of six solar days is it consistent with such an idea that the briefest expressions carry us back to the creation of men, and the lengthened accounts which he gives us of the first six periods only carries as back six solar days at the consistent of possible. What a pression in another, which forms an equilibrium, and a mass of chars and darkness, and day mount the first six bight which conredicted on the earth by the neaven 1 orther

the experiment it is that this wisdom, or logor, breach by the sacred writer, became flesh and dwelt among us. This passage in the 8th Proverb, however, was particularly important in this discourse, by its affinity with the Genesic account of the creation. Is there an allusion in it to these same ante-Adamic states? By hyperbals it might be referred to the states? By hyperbole it might be referred to the iddest days of the human race, but that is too small for the vastness of the picture. The lecturer digressed from his subject to trace the meaning of the Hebrew word Ofon, expressive of eternity. There are pressure in the University The lecturer digressed from his subject to trace the meaning of the Hebrew word Olon, expressive of eternity. There are passages in the Hebrew writers which show this Olon to commence with the time from the erection of the sun, but its more extended meaning is the hidden, and boundless, and divine. The root of the verb, which signifies to hide or conceal, is of very frequent occurrence. Olon is indefinite duration, and is in contrast with natural or solar periods. This is the word used to express the days of creation. Those periods antecedent to the creation of man, might therefore be expressed by the word Olonic periods. The word is used to express either what is endless, or what may be understood in a hyperbolical sense, by its connection with the context, as in the period of creation. The fair meaning of the Scriptures does not press us down to a conception of the six solar days, neither can the geologist prove by his layers or strata, that they are to be considered as millions, billions, or trillions of years. Greater changes take place, in the course of a few months in our infancy, than for several years in the adult state of reasoning, from what we see in the more mature portion of life; these philosophersmight prove that it required centuries to operate these changes. Who, therefore, shall determine what length of time it took the world, in its infancy, to upraise or depress a continent? He had said that the Mosaic account of the creation was simple prose; but it might be asked how he was able to distinguish between the phenomenal language and the poctical? The former took its image from the sense, but the latter seeks imagery to extend the poem. The first of Genesis was of the phenomenal nature. It is not difficult to distinguish the difference, but, to explain it, he might ask them to contrast the first of Genesis with the thirty-eighth chapter of Job, the most poetical ever written. He found fault with those who had distorted these poems into a recital of the most poetical ever written. He found fault with the thirty-eighth chapter of Job, the most poetical ever written. He found fault with those who had distorted these poems into a recital of the natural laws of the earth. In respect to the real foundations of the earth, the Bible and our a priori conceptions are closer to it than anything science by her groping method can reach or point out. What can geology, with its primary, secondary, or tertiary ideas, substitute for the Biblical picture? We might as well take chaff for the wheat, as to exchange the Bible for science. Throughout the Bible the natural goes hand in hand with the supernatural; but it never loses the idea of the ordinance or decree of God. It has been said that modern natural science has answered all the questions which this 38th of Job comprises. An annotator has said these questions would not be asked at the present day. But this was profanity. Is this so? Does science know where hight dwelleth? Can she penetrate into its secrets? Can the mystery of color be explained? Science makes a very lame attempt penetrate into its secrets? Can the mystery of color be explained? Science makes a very lame attempt to do so. Aristotle and the schoolmen could answer as well. Has science penetrated into the mysteries of the rain? What is the law of fluidity as connected with the phenomenon? The mystery of fluidity cannot be solved, although the philosophers attempt to explain other phenomena, by saying it is a fluid, electrical or other. We must keep in view the general idea of this grand challenge in Job. All the chemistry of the are and clairvoyance and new chemistry of the age, and clairvoyance, and new spiritual light, cannot explain the difference between the drops of rain and the snow-flakes twin sisters, springing from the law of nature. Chrystallization is the magical word which scientific men give to the phenomenon of the snow-flake and halt, but this is a solemn mockery. The lecturer concluded by repeating that science was at fault in its attempts to substitute its theories for the grand and comprehensive language of the Scripture. New England Course.

WENE VE

THE BEY, HENRY WARD BEEGRES ON THE CONSERVA-TIVE AND THE PROGRESSIVE.

The final lecture of the New England Course was last Tuesday delivered by the Rev. Henry Ward Beecher, at the Plymouth Church, in Orange street, Brooklyn, upon the above subject. The audience was

unusually large and very attentive.

The lecturer stated that his subject would be on the conservative and progressive, instead of conservatism and radicalism, as announced. His purpose was to describe the roots of character developed under these elements. There were many shades of conservatism, but the lowest in number was the radicol. There were moderate reasoners and vulgar conservatives, and on the other hand there were destructive progressives and vulgar progressives. The conservative was one who held that the circle of improvement was limited-that there were no new tools that philosophers were all old, and that modern philosophy was only a new graft upon an old root. Society was to him a full moon—nothing new to be developed. The progressive regarded society as a banyan tree, which constantly grows and takes new root, and preserves itself by change; astead of the pyramid, which rests for ages in its original position. They believe that human constitutions change to meet human wants; while conservatism believes permanence to be the law of things. Men endowed with full self-esteem are well disposed to be conservatives; they are contented with things as they are, and in the main, if men are contented, what need they more? It is from such that aristocracy springs, and entertains a natural repugnance to reformers—constitutionally conscious and prudent, and with true Dutch phlegra hold fast to the present—not like beavers, which build houses, but like smalls, which carry them on their backs. If they are statesmen, they will merely follow procedents, not thinking that they who make precedents are the really great men. All stuggards, the whole tribe of loungers, and petty Hamlets who soliloquize when they should strike, are conservatives soliloquize when they should strike, are conservatives by the power of inertion. Conservation also springs arom intemperate hopes, and all ideas of human advancement troubles them. Progression is easily marked between man and man; it is not character, but force. The volume of blood which drives upon the brain, is a very material element in distinguishing men. A large man with a large head, is not always an able man; it takes more than a large head to make a great man. A large head upon a small trunk may very often show a man of great force, who will make himself felt in the world, while, on the other hand, one with a small builet head and large body, may make a great noise, but will never do much the other hand, one with a small buliethead and large body, may make a great noise, but will never do much execution unless under proper restaint—the direction of a leading mind. These are the mere pile-drivers; and capable of doing much when properly directed. No advancing curse can do without them. Provide them with something to do, and they cannot be put down. When abuses long blocking up the public way, or any iniquities, are to be led up to execution, these men with large combativeness are the ones to do it. They dash at it headlessly, regardless of consequences, and execute the business set for them to do. Then there are the progressives by force of hope; and hope and caution may be said to be the two prophets of the soul. Hope perceives the coming storm, and caution avoids it; while one of great intellectual activity denotes a theorist who may know intellectual activity denotes a theorist who may know the world by heart, and whose life may be a continu-cus dream—making more comfort out of the ideal than the real. God has distributed his gifts, and it than the real. too has distributed his gifts, and it takes a score of men to make one man—one supplies general principles, and another working plans. They seldom come together on their strong points. By this distribution of gifts, one man is a dependant upon another. When society is full of precipitent experiments conservatism breaks them. It is but as a bit to the horse, or a hoop to the barrel. Conservatism infers that all sacious is a barrel, in which

a bit to the horse, or a hoop to the barrel. Conservatism infers that all society is a barrel, in which men are to be salted down. But is there nothing in the energy of the Gospel to inspire hone to souls? Yes, to such as are in bondage, who have cried for ages. How long, oh how long?"—such read the Gospel in a progressive light, and look for the day of liberation. Conservatism is not our type of man; it is a mere strap to fasten the load. Progress is that development in God's law of seciety, which, although hampered and bindered, acts for the good of all. The man of progress will assuredly succeed in his operations. He knows he muct launch his bark in the storm, and presses onward. for the good of all. The man of prograss will assured by succeed in his operations. He knows he must launch his bark in the storm, and presses onward. He knows that men are naturally deprayed, and he does not force his opinions upon them. He has his preferences, but will yield. It is only principle and protections out win yield. It is only principle and truth that he will not compromise measures be accepts cheerfully, but principles he holds fast to. With imperfection he has patience—with wrang none; and against those wrongs which fall upon the poor he stands as a denouncing prophet, and would rather die than yield. Such men never die—they walk by the side of God in heaven. There is a large class of upon who desire process and talk process but allows. ways practice conservation. They stand in suspicion of all great reforms, and very often spend their life usefully as a life of detail; but as tar as progress is concerned they oppose it to the uttermost. There are men who consider life as nothing but a treadmill.

and who ardently desire the milleneum. They would climb up Jacob's ladder, but would stop before they reached half-way up, and think it was too fixed a job to climb. They wish for that time spoken of in the Scriptur's, when each man shall sit under his own one and fix tree and none shall molest him. There are others both conservative and progressive in their ideas. Touch one side of their minds and they are entirely conservative—touch the other, and they are thoroughly progressive. Then there are these who are thoroughly progressive in their days the but are at a perfect stand still in the cause of religion; and then there are others who the England of 168a with the England of to-day. Mr. Macanlay writes: 'Hely some magic we could call back the England of that day no Englishman would know his country.' There were then but five millions of people, without roads, without commerce or manufactures, the mines of the country undeveloped, the roads awarning with robbers, who assailed every traveller, without post offices, resisting the introduction velor, without post offices, resisting the introduction of post carriages, and attempting to prevent the lighting of the streets of London by club haw. What is England now? A gigantic power, taking possession of all the isles of the sea. Go, and behold boulon, now lighted up at night with the blaze of mounday for fifteen miles; go stand at the Book of England, and feel the great pulse of the world; behold the rivers of humanity rolling in there with the regularity of the tides; go from theme into Libyd's, and look at the records of the counterce of the world,

where every ship is recorded, when it started, when it arrived, and when it went down, with its valuable freight, into the great bosom of the deep, and say is this not progression? The lecturer then grave an account of the English House of Lords and House of Commons, and described the eloquence of Brougham, Disraeli, Cobden, Sir Robert Peel, Joseph Hume, and others. Such, continued he, is the British Parliament of the present day; and I think, notwithstanding all the apparent reaction upon the continent that the people are steadily advancing, however sinister appear the times. I believe, further, that the French have gained by their forty years revolutions. I believe that Louis Napoleon himself is the blind instrument of progress, and that he is destroying that nest of asps which have bitten the bosom of France so long.—I mean the Legitimists and Orleanists; and when he has done his work, he must either go onward in the march of progress, or, in the language of Carlysle, be "squelched." (Laughter.) In Germany, Hungary, Italy, and even Russia, the spirit of progress is advancing. What was the condition of our country before, and at the time of, the Revolution? Way, its population was scarcely as large then as that of the Empire State to-day, and all its wealth was not as great as that of Massachusetts now is. I need not describe how we have taken the seas under our protection, and how the wings of our commerce sweep all round the globe. But not only have we advanced materially but morally. Compare the bigotry, political and religious intolerance, of the time just after the Revolution with the general toleration of to-day. Why, even in federal times, many old men well remember that the people fought each other like dogs, and religious differences divided families. Surely there has been a little progress. Compare the schoolhouses a little while ago with those of the present day; why there isnot a child now in the city of New York who could not teach the teachers of that day. Our fathers, it is true, looked upon ea the whole runs smoothly in one channel, forming a just medium. Thus, if in any community there is an unnatural pressure of belief in any doctrine, it will be found that soon another state of society will spring forth, in which it will be a crime to believe. There are redigious men who are frightened into conservatism, because bad men have hold of them, while infidels and deists advance the doctrines of progress and liberty. There are mulitudes of reformers, who, when they go out and see the lion's face, slink back, and resolve to be reformers no more. They full back to conservatism; they cannot stand obstacles, but shrink when anything formidable opposes their progress. At twenty-five, a man may be a reformer, but at farty-five the blood begins to grow cold, and when his head is covered with gray hairs, he may oppose those very doctrines which he advanced in youth. In reference to a reformer of the present day, the speaker said that when Europe had expelled him as a sayabond he became an apostle: but it was in vain they persecuted him. He travelled countries and learned the language of the inhabitants, preaching progress and liberty wherever he went. God sent this man to do a greatwork. He came here welcomed by the enthusiasm of the whole land; but it only lasted for a moment. It closed up again, and he departed from our shores almost without notice. Never so much as now did the speaker believe in the great cause and principles promulgated by Louis Kossuth. (Applause.) The speaker paid a just tribute to woman, to whom men owe all the good they are in possession of, and who hangs like a star upon the face of reform. In conclusion, the lecturer said that commerce was the most progressive of any department in society, except religion. The merchant might be conservative in everything but in this one particular. He might be conservative in politics, but not in money matters. He meets old wants with new ones; explores continents in prosecution of his business, and, like the angel, has one foot on the sea and another of the waters of Japan will be made. Nothing stops for commerce. If it is wise to obey law under which money can be made, how wise that law is; and when money is lost by law what a despicable thing law has become! Commerce is the mainspring of all governments, and all that is desirable is that the same energy may be displayed in the lower as well as in the higher departments of life. But, whether religion tends to produce conservatism or progress, a distinction must be made between them. Religious truth is progressive, while the religious institutions are confrom must be made between them. Bengious truth is progressive, while the religious institutions are conservative. They, therefore, that suppose the church to be the grand reformative of life are mistaken. It is not the church that will evangelize the world; it is the truth only that will do it—that truth contained in

People's Lectures.

S. WHEN

HON. ANSON BURLINGAME ON " NOW AND THEN." The sixth lecture of this course was delivered on Tuesday evening, at the Broadway Tabernacle, by the Hon. Anson Burlingame, on the above subject. The audience was numerous.

The lecturer having been introduced to the meet re by the President, said :-

It is only after careful observation that we can bring ourselves to believe that men are growing wiser, and better, and freer, in every part of the world. This law of human progress has been but recently recognized, defined, and enunciated. For the last thousand years society has advanced with its face turned away from its proper front; men, adopting the theory of Hesiod, the early poet, who sung of the ages, placing that which was golden the most reages, placing that which was golden the most remote, and that which was iron in the times in which he lived and struggled. Men adopting this theory have no faith in the present, and no hope in the future. This pernicious theory has shackled the march of man in every age; it has caused them to fear to look into the future, and, in every period, even from the sunshine of Eden to the present time, whether considered in the immoveable civilization of China, the direct result of the false doctrines of Confacius, with its backward-looking thoughts, or in the more progressive spirit of our own race, in all and every period of time, I say, but one sigh has escaped from the lips of men, and that has been for "the good old times;" and this feeling has been kept alive by the pride of schelarship, and by the sweet memories of childhood. It was reserved, however, for the Italian, Professor Vecco, at Naples, in the early part of the last century, to divine and to counciate the law—to analyse the past and to deduce therefrom the rule of progression—and he declared that it was our duty to regard, not only the individual and the mation, but race; and whatever may have been the fortunes of single individuals and single nations, society and humanity has progressed. Meanwhile, a gigantic genius in Germany, Liebeg, advanced with Vecco, not only to the gates, but looked beyond them, and beheld humanity ascending heights in the far future; and, lifting up his voice, he declared the present, born of the past, to be pregnant with the future, and that everything, even from the smallest substance up to man, is advancing towards God. Following him came Sessing; but it was reserved for France to develope this theory, through Descartes and Pascal, and their views were subsequently maintained by Fontanelle, Condorcet and others, and Bacon beheld this rule of progression shining dimly. True, we are indebted for these principles of progress more to the mote, and that which was iron in the times in which this role of progression shining dimly. True, we are indebted for these principles of progress more to the perceptive intellect of France, but for our practical relation more to the indomitable power and the persistent energy of that race to which we belong, and sistent chergy of that race to which we belong, and which spring from the races of the British isles. (Applause.) It is in the history of that race that we may find the facts with which we may best illustrate the principles of progress. We find it first organizing itself in the confusion of barbarous war, which period extended over the space of a thousand years, from the time of the depirture of the Romans to the Norman connects; and then we the Romans to the Norman conquest; and then we find it unfolding itself in a system of knightly warfare, conducted according to rules recognized by both sides. Pussing from this period, which lasted four hundred years, from the time of William the First to the death of Richard the Third, is a system when the the death of Richard the Third, is a system when the race submitted to the rule of kings and courtiers. This system had its development in the time of Chodes the Second, and continued for two hundred years, until it unfolded itself in the policy-system, which reached its development in the time of George the Third. England is now passing from this system into that of political economy, when the great question which is asked is "whether the thing will pay," and the most brilliant statesman in England. Sir Robert Peel, felt it incumbent upon himself a speak for other the most brilliant statesman in England. Sir Robert Peel, felt it incumbent upon himself to speak for one whole hour upon the quality of the onion seed, and how much revenue it will probably yield to the government. The race has advanced through these different systems in logical order. Sometimes it has prised its way sometimes it has been lured by false lights—sometimes it has failed to recognize the voices of its true triends and true leaders, and thus, in the times when Wat Tyler demanded the abolition of slavery and the feudal system, it would not hear him, for he and the feudal system, it would not hear him, for he was developed before his time, and they assassinated him. But, I say, looking back upon what he pro-posed and what he did, I must pronounce him to be one of the greatest and most noble patriots that ever breathed, (Applause.) The greatform of Gromwell then loomed forward; and with a ferocious energy it trampled down with its iron foot, kings and coronets, and mitres, and smote the antichrist with a blow that laid it in the dust. Indeed, as the carthquake at Lisbon rolled the sea from Lisbon to Antigua, so the nighty spirit of the Cromwellian times was felt among the distant shores of this wilderness world. It planted its iron foot upon the stormy coast, and it has advanced, treading down barbarism and planting States, until now it surveys a wide and mighty empire. (Applause.) The lecturer then proceeded to point out the differences which existed in society between this country and England. In England, said he, some are kings, and dukes, and marquises, and earls; but every man in the United States is a king; for the great doctrine here is that all men are created equally, which is the national doctrine, and all optrampled down with its iron foot, kings and core for the great doctrine here is that all men are created equally, which is the national doctrine, and all opered to it is sectional; and let not the good reformer grow weary because it has not in this country a general application, for that noble sentiment, which we pronounce in the glowing language in which it is written every Fourth of July, is not dead but only sleepeth. There it reposes, in the great Declaration of our rights, waiting the arrival of a better time. (Applause.) If we compare the remote past with the present, I do not think we shall find anything to desparage the present; and looking at it, looming in haze, and exaggerated by thousands of false chroniclers, and stained through the medium of history, and with all the bias of our schoolboy days, history, and with all the bias of our schoolboy days, there is nothing here that the Christian and the pa-triot should wish to recall. We need not regret the Grecian times, when we remember Aspaola, the rices of Socrates, the cowardice of Demosthenes, the battle of Marathon, in which one tenth of those who fought for freedom were slaves, and then the Spartan mother, of whom we have heard so much, giving her sickliest child to feed the wolves. Let us compare the England of 1685 with the England of to-day. Mr

The Brooklyn Institute. SCTURE BY PROPESSOR SILLIMAN UPON THE YOL GANG CHARACTER OF ITALY. Prof. Silliman, of Yale College, Hew Haven, Ct. on Thursday evening delivered the seventh lecture of the course, on the above subject, including the old volcances about Rome, and their physical effects, notices of Roman ruins, Vesuvius, and the buried cities of Pempeli and Herculaneum. The audience was large, and the lecture very interesting. He commenced by observing that the condition of the planet upon which God had fixed our residence was but imperfectly known. The progress of research, however, had extended our knowledge, and the question was no longer to be discussed, whether the heat is greater in the interior than on the exterior of the earth. It had been satisfactorily demonstrated that the interior of the globe was heated far beyond the condition of the external part. This had been ascertained by deep borings. While digging the famous well in Paris, and at which they had worked for seven years without success, Arago gave as his opinion that it they exervated under the beds of chalk an abundant supply of water would, in all probability, be obtained. After digging below this strata, the water was un in confect categor to being the tained. After digging below this strata, the water rose up, in a perfect cataract, to a height of one hundred and twelve feet, and was found to be of a very high temperature. It is a uniform result that, by digging, the earth is found to increase in heat one degree for every fifty feet of descent, and at a distance of fifty miles melted rocks might be found. Hot springs go to prove the existence of a large mass of fire in the interior of the certh, and volcances, go to the same account. The speaker rearge mass of frein the interior of the earth, and volcances go to the same account. The speaker referred to the large boiling springs of Lucca, in the Appenines, with a temperature of 140 degrees, and the hot springs of Bath, in England, with a temperature of 116 degrees. What appears strange in the latter instances, there are no evidences of volcanic mountains; but he had no doubt they originated on account of volcanic emptions at a very early period. The exploring expeditions to the South Pole had shown us that two large volcanoes burst forth from shown us that two large volcanoes burst forth from tey mountains; and volcanic matter found in all portions of the globe proves the existence of intense heat beneath. In Sweden there are no volcances, but there is decisive proof of an internal power which gradually raises the land out of the water; and by geological researches it is ascertained that the coasis of Sweden are continually rising at the rate of about seven feet in a century. On the other hand, Greenland is sinking, and the shores where the early missionaries once pitched their tents is now under water. It is continually sinking, while Scandinavia is rising. On the Rhine, in France, and in Spain, there is incontestible proof of the volcanic nature of the country. The West Indies, and the innamerable rising. On the Rhine, in France, and in Spain, there is incontestible proof of the volcanic nature of the country. The West Indies, and the imannerable islands in the Pacific, are all, without exception, volcanic, or coral lifted from the sea by convuisions, or formed by insects. All along the western coasts of America, in Central and in South America, volcanic evidences are found, all of which goes to prove the general coadition of our planet, showing that the world is on fire—that it was so at the beginning, is so now, and in all probability will end with fire. In alluding to recent journeyings in Europe, the lecturer referred to the Alps, upon which sea-worn pebbles are found, which had been heaved from the crater by volcanic action, and to Mount Balca, which is at a roleanie action, and to Mount Balea, which is at a listance of one hundred miles from the nearest sea, where fishes have been obtained for some time past. Fishes taken from the mountains are found in the calonets of many scientific men in Europe. They are of various sizes, from a yard to five feet long. Their presence at such an elevation shows that during volcanic movements they were thrown with the mod from the sea. They lie between indurated marl, and above them are found layers of volcanic rocks. On the road from Verona to flome were found lakes in craters of volcances. To the south of that city, towards Naples, there is a current of lava, from which rocks are quartied for making roads. The pavements made of this stone in the time of the ancient Romans remain to this day. The speaker referred to the catacombs under the Chapel of St. Stephen, which extends lifteen miles one way and twelve the other. shes taken from the mountains are found in the catacombs under the Chapel of St. Stephen, which ex-tends fifteen miles one way and twelve the other. During the time of the persecutions of the early Christians, they assembled here to worship, and remained unmolested. They also buried their dead here, and many have not been disturbed to this day. Some seem to have been people of good condition, judging from the ornaments that decorate their per-sons. Passing to the Bay of Naples, which is denomi-ted the most beautiful region in the recent nated the most beautiful region is the world, the lecturer described Vesnvius, which rises nearly in its centre. The ascent to its top is very comfortable and centre. The ascent to its top is very comfortable and easy for a mountain. For seven miles there is a fine carriage road, at the termination of which, and almost at the cone, the King of Naples erected an observatory from which the propert is very beautiful, but must be witnessed to be properly appreciated. The road, in many places, has been cut through rocks formed of lava. Professor Magouny occupied the observatory for a long time; but having displeased the King, by his advocacy of liberal princiciples, he was ejected. On arriving at the top of the mountain, the Professor found that the crater, which had been active a few years before, in 1850, was filled up, and he and the party accompanying him dined in it. Two new craters had, however, neen formed—one 400 feet in depth, and the other 1,000. He examined them, and found that the sides were covered with sulphur. While looking into the large crater, it threw up great clouds of steam and volumes covered with sulphur. While looking into the large crater, it threw up great clouds of steam and volumes of smoke, which induced them to leave as soon as they conveniently could. Seventy-nine years before the Christian era this volcano was in a state of in-activity, affording no other indications of its volcanic character than such as were deducible from the resem-blance in its structure to other volcanoes. Strabo adverted to its volcanic aspect. Its form was very different from that which it now exhibits, and the allow were covered with fertile fields and at its base sides were covered with fertile fields, and at its base were the cities of Herculaneum and Pompeli. The first symptom of renevated activity was a quaking of the earth, shaking the whole neighborhood, and in August, 79, the cruption commenced. The elder Pliny, who commanded the Roman fleet, then sta-tioned at Misenum, in his desire to get a near view of the phenomena, was sufficiently by the exhalations. of the phenomena, was sufficiated by the exhalations. The cruption lasted for six days and nights, accompanied by thunder and lightning. Shower upon shower of cinders fell during that time, but no lava. When the amphitheatre of Herculaneous was first cleared out, notes were arranged on the steps just as snow would lie had it fallen there. It was first discovered by the accidental circumstance of a well being sunk, in 1738, which came directly down upon the theatre, where they found the stage, the corridors, and the pointings, in good condition. The most striking feature among the rains of Pompell is the house of Demede, which presents all the saddra of a handy once residing there. It is evident that when these showers came on Domede took his family, comprising according to the place he deemed tion these showers came on Damede took his family, reprising severateer females, to a place he deemed stare, which was a vault arched with brick. There

were found engraved on rings and other lewely worn by them. Glass vessels, of every description and variety of form, and earthenware, were discovered; also wheat, rye, pickles, almonds, &c., which are preserved up to this time, and which show that the ancient Romans lived about as we do at the present day. Many of these curiosities are preserved in the Museum of Naples, among which are steam aparatas for cooking, and even the very rouge used in these days by the ladies. Pompeti, it is supposed, contained about 100,000 inhabitants.

In conclusion, the lecturer announced that on Thursday evening week he would take up the subject of the Bay of Naples.

Lecture on Homoopathy.

Dr. M. Vicker, President of the Hahnemann Ass demy of Medicine, delivered the inaugural address to a respectable audience, in Stuyvesant Institute, Wednesday evening. It was true, he said, that their art presented a gloomy retrospect, but there was one name which cast light upon it, and that name was Hahnemann, from which this society takes its title. He selected, as the theme of his discourse, the social position of medicine. He read from one of the reports of the New York Hospital, an extract confeports of the New York Hospital, an extract confessing that the science of medicine stood low in public opinion, and that there was little confidence placed in the faculty. The Doctor pronounced the first preposition monstrous, incredible, and inconsistent. The science of medicine must, of necessity, be perfect in itself. Had the allopathic school possessed the simplicity of regular rules, it would not have been necessary to make that confession. Instead of its having been a science, it was a mere art and empiricism. There was some truth in the maxim, experientia doce, and that was all the allopathists possessed. And yet nature's simple plan of cure was always within their reach. In Hahnemann's discovery they had got the key of the healing science, which, without it, was a mere empiricism. He then proceeded to discuss the second proposition, namely, that the public had little confidence in them. The allopathists had subjected themselves to this casualty. They had over-estimated their own influence, and had therefore fallen. If even now a disciple of Hanneman is found at the bedside of a patient with allopathists, he must be dismissed, because true art cannot be tolerated by false art. He referred to the obstinacy and stapidity of the faculty in persecuting Harvey, the discoverer of the circulation of the blood, and also of the discoverer of the circulation, &c. The last proposition in the extract was that the time had come to change the character of the profession. Who could have just themselves on the same level with common tradesmen, by fixing a standard of prices? Homeopathy, on the contrary, had no opprobrium attached to it till lately, when the allopathists began to see their craft in danger. The harmony which then existed might have remained, and quackery might have gone on uninterrupted if homeopathy had been confined to its early limits. But, as was natural, it extended itself, and the harmony which then existed might have remained, and quackery might have gone on uninterrupted if homeopathy had been con ing that the science of medicine stood low in public But, as was natural, it extended itself, and the harmony was therefore ruptured. The Dr. read the laws and regulations of the Hahnemann Society, and said that much as the profession itself was interested in the question, the endangered and befooled public were still more so. The evil of want of confidence is wide spread, and all suffer by it. There was no good reason, however, why medicine should not be made a matter of popular education. Medicine is no myratery, but to many it is practically a mility. Quackery owes its existence to popular ignorance, and the spirit of the age requires that all should have some knowledge of the healing art. If we wish the public to respect a true physician, we must give them the education to appreciate them, and we may then leave the profession, with confidence, to the public.

BOWERY THEATRE.—The grand dramatic specta-cle entitled "The Corsican Brothers," which for a long period drew large assemblages to this theatre, is announced for this evening, with Mr. E. Eddy sus-taining the characters of Louis and Fabien. The scenery of this piece is beautiful. The entertainments conclude with the national equestrian drama of "Put-

BROADWAY THEATRE.—The receipts this evening are for the benefit of Miss Francis, and the performances, therefore, are of a very attractive description. The dramatic company will appear in the amusing pieces of the "Two Bonnyeastles," and "Pettionat Government," and the French dancers in a ballet divertisement, and the pantomime of "Prisac."

vertisement, and the pantomime of "Prisac."

BURTON'S THEATRE.—Three excellent pieces are relected by Burton for this evening, when, as usual, the house will present a brilliant picture, as regards a large audience, which is generally composed of respectable clizens. The entertainments are for the benefit of an excellent and favorite comedian. The pieces selected are, the "Work of an Artist," the "Rake's Progress" and "One Thousand Milliners."

Johnston deserves a bumper.

NATIONAL THEATRE Mr. I. P. Scott, the popular

Johnston deserves a bumper.

NATIONAL THEATHE.—Mr. J. R. Scott, the popular tragedian, who is well known to the dramatic public for years, appears to night, it being the last of his engagement, in his celebrated character of the Jibbenainesy in "Nick of the Woods." The other pieces selected, are "Charses II.," and the drama alled the "Showman, Conjuror and Monkey." No doubt there will be a crowded heuse.

WALLACK'S THEATHE.—If good acting be an inducement to our citizens, we know of no place of

ducement to our citizens, we know of no place of public annusement where they can be more gratified, and receive a richer treat, thun by visiting this wellmanaged theatre. The pieces selected for this even-ing are, the fine-comedy of "Speed the Plough," with a brilliant cast, and the amusing piece called "High Life Below Stairs."

WHERE'S THEATRE OF VARIET entertainment provided for this evening at White's, comprises the excellent concelletta entitled "Faint Heart never Won Fair Lady," the laughable farce of Boots at the Swan," and the interesting piece of "Mischief Making," all of which are well cast.

AMERICAN MUSEUM.—The pieces selected for this afternoon and evening are exceedingly attractive. General Tom Thumb, whose personations have al-ways given the atmost delight, will appear on both occasions in the character of "Hop O'My Thumb," in the pleasing piece of that name.

Cincus.—The usual Saturday afternoon performances will be given at the Amphitheatre to-day, and in the evening a great variety of attractive squestrin feats will be presented. This is the last night of the popular clown, Williams.

CHRISTY'S OPERA HOUSE.—Christy's opera-rcupe advertise a grand selection of Ethiopian melo-ies for this evening. Woon's MINSTRELS, whose entertainments are al-

aya pleasing, announce a fine selection of vocal and astromental pieces for to-night.

BANVARD'S PANORAMA OF THE HOLY LAND WILL e exhibited both this afternoon and evening. Robert Heller, the unrivalled magician, advertises a good programme for this afternoon and

ening.
RISLEY'S TRAMES continues to be witnessed with great pleasure. It can be seen this afternoon an

eviding.
THE COMPANY OF CSLEETIALS.—We learn that The Company of Culturials.—We learn that one of the managers of the lamous company of oriental manicians and Chinese jugalers, that have recently been exhibiting, to the astonishment and delight of immensely crowded andiences in the theatres of San Francisco, New Orleans, St. Louis and Cincinnati, is now in this city, making arrangements for the entertainment of our citizens. This troupe consists of sixteen Chinamen, recently arrived from the Ceiestial empire—they are said to be the most wonderful performers in their line in the world, and we entertain but little doubt of the truth of this assertion. Their exercises are sold to be of an exceedingly diversified character, such as feats of magic. centertain but little doubt of the truth of this assertion. Their exercises are soid to be of an exceedingly diversified character, such as teats of magic, lugglery, legerdemain, tambling, rope dancing, &c. Some of their exploits are so curious and dexterous set to be incredible to those who have not witnessed them; but independent of their performances, they are an extraordinary and attractive novelty. It is the largest party of Celestials that have visited our courtry. There are among them men, women and children, and a double-jointed dwarf, who is represented as the most curious specimen of human naturalities. They exhibit, in their dress, acting and conduct, many of the interesting peculiarties of the most singular race of men on earth, and the opportunity of becoming acquainted with these, alone, will coubtless be availed of by our entire population. The company is on their way to this city, and, after canaining here a short time, will embark for Europe. We learn they will appear at the Broadway theater on the 31st Inst.

in the 31st inst.

Francont.—For several months past, the papers are been noticing the probable arrival in this city, of the celebrated equestrian manager, Henri Franco-d, with the whole of his colossal Hippodrome, upon at, with the whole of his colossal. Hippodrome, upon the occasion of the new World's Fair. We are enabled to state with certainty, that during the coming summer he will open an establishment in the immediate vicinity of Madison square, which in point of magnitude, will fully equal anything of the kind in Europe. Contracts have already been made for the creation of a building, which will cover several acres of ground, and containing angle accommodations for confortably scating 20,000 people, within which will be presented all those entertainments which have constraints seating 20,000 people, within which will be presented all those entertainments which have condered the proprietor's French troups so universally resewhed. Nearly one hundred European artists of the highest celebrity are under engagement for the enterprise, among whom are thirty-four female performers of acknowledged labout. Every one who have ever visited Paris will look with interest for the opening of Franconi's Hippodrome.

on the 31st inst.

Madame de Marguerittes, cays the Albany Register, has made her appearance as a connectienne, in a sparkling little place written by herreff, entitled 'Duke and Duchess.' She played with great case and spirit, and possesses to supply the place on the American stage left vacuations the retiring of Mary Taxon.

they remained until sufficeated, the imprint of their though being plainly visible on the wall; and there their electrics were found after a lapse of 1,750 Ninety-five thousand deliars have years. Even the parges of the persons destroyed to the rew opera house in heaton Unety-five thousand dollars have been subscribed